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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

Vol. VI. NOVEMBER, 1891. No. 11.

We can well understand with what gratitude and joy Miss Wheeler went up to the Communion service in Saltillo, Mexico, on September 13, and what consolation Miss Elliott received in her illness and retirement at the North, ten girls from their school having come to the Lord's table at that time. Nine of them had been already baptized. The whole number of pupils is twenty-eight.

Among eleven persons who united with the Beirût Church in July were a teacher and three pupils from the girls' seminary of our mission. One of the three is a granddaughter of the first Protestant of Mardin, Turkey, whence, having been graduated from the school there, she was sent by missionaries of the American Board to take a course in higher Arabic at Beirût. What gratification it will afford her teachers to return her to Mardin, after a time, enriched not only by what she came to seek, but, like Saul when he was hunting for the asses, with the greater treasure of the kingdom.

Forty-nine adults were baptized in Chieng Mai and surrounding villages in the month of June, the result in part of Gospel services which the training-school students are accustomed to hold on Sunday in the Laos villages within reach.

As this falls under your eye, please remind yourself that a number of outgoing missionaries are at this season exposed to perils of journeying by land or sea and that, scattered in different sections of this country, are about thirty groups of their kindred and intimate friends who are experiencing, in its freshness, the pain of separation.

Cablegrams (September 30) announce the safe arrival of Dr. and Mrs. Gillespie at Canton and (October 13) of the Persia party at Tiflis.

The Presbyterian Church sends about half as many new missionaries abroad this year as in 1890. Have you talked this over with your pastor?

The end of the first four and a half months of the fiscal year finds the Treasury of the Board of Foreign Missions $3,375 behind the figures of last year. Were it not for an advance in legacies the difference would be much greater; receipts from the woman's societies being almost NINE THOUSAND DOLLARS LESS than they stood at the same date in 1890.

All sixty cents subscriptions to *Woman's Work* which are received in these days are credited for a year and two months.

An article adverse to foreign missions having appeared in the *New York Evening Post*, it was interesting to observe, only a few days after, three able replies sent in, not by Mission Board Secretaries but by business men, acting separately and on their own promptings. These four communications would make a capital leaflet.

Since our Persia number was out, the annual report of the girls' school at Teheran has come to hand. From this it appears that, in addition to the loss of American teachers which was referred to last month, the school has been drained of Armenian assistance, also. Young men teachers have been allured away by the higher salaries offered by business corporations and young women have been hurried by their parents to the matrimonial altar, just as they were fitted to render some return in the school from which they have received so much. The number of students has at once fallen to one-half and, still, though deserted on either hand, Miss Schenck proposes to hold the remnant together as long as possible, acting on the principle, she says, of "the boy who spent his last cent for salt on the chance that some one might give him an egg to eat with it."

In Brazil they call Bahia, *Bah-ée-ah*,

and Botucatu, *Bo-too-cah-toò*, and Corytiba, *Co-ry-tèe-bah.*

"Do you want to know what breaks down our missionaries?" writes one now at home from Brazil. "It is not so much the actual work they do, for that brings compensation in the joy of service, but it is what they see left undone for lack of a sufficient corps of workers. They are bowed down in Brazil, because, while there is bread and to spare in the Father's house, thousands of souls are starving for want of messengers to dispense it."

THE South American Missionary Society, of London, sent a young man to Chili within the year, as medical missionary to the Araucanian Indians. While at Valparaiso, studying Spanish in a Chilian family, he died of typhoid fever. "He was," writes Mrs. Boomer, "young, enthusiastic, full of life and spirits, just the one for the work." It touches another chord of feeling to know that this young Gardiner was grandson of the heroic missionary to Tierra del Fuego, Captain Allen Gardiner, who died there of starvation in 1851.

IN Chili they say *Val-par-ì-zo*, *San-te-àh-go*, *Co-pe-ah-pò*, *Guy-ah-kèel*, etc.

THE Evangelization Society for South America is a new society just formed in connection with the Y. M. C. A. Missionary Bureau in London. The occasion of its foundation is a large gift to the Bureau for the evangelization of Indian tribes in Brazil, Peru and Bolivia. Plenty of room, brothers!

THE Episcopal Mission in Brazil has just been reinforced by several recruits from Virginia. They propose to occupy Rio Grande do Sul.

IN Columbia they speak of *Bo-go-tàh*, *Med-el-lèen*, *Bar-ran-kèel-yah.*

ANNUAL meeting of the Brazil Mission was to be held at San Paulo the first week in September, but no echo of it has yet reached us.

THE Secretary of the Mission to Lepers (Scotland) informs us that the result of his last visit to India was the establishment of two asylums in Burmah and the Society now proposes to extend its merciful work, which has hitherto been confined to India, to China also.

MISS KATE MCBETH says that Miss Fletcher "deserves a Congressman's salary" for the patient and hard work which she has now nearly completed of allotting lands in severalty to the Nez Percés. On some days last summer the thermometer registered 104 degrees in her room, although it was the coolest at Fort Lapwai.

A MISSIONARY in Dakota saw delegates of an Indian Christian Endeavor Society going out, one morning, to teach a white Sunday-school nine miles off in one direction and another school four and one-half miles away.

A GREAT holiday in Japan, one of the few on which our mission schools close, is November 3, the Emperor's birthday.

A LETTER of September 6 just to hand reports mingled joy and sorrow in the circle of Wei Hien station. Little John Fitch, about eleven months old, has been folded in the Good Shepherd's arms, while David Faries has come, along with "a little roly-poly brother for Margaret Chalfant."

Miss Anderson and Miss Wight were absent itinerating, and on September 14 Miss Boughton expected to start on a country trip, accompanied by "Mother Lane."

AN Irish missionary in Shin-king (or Manchuria) was very roughly handled by the Chinese last August. It seems he had been photographing in the open air.

"A DELICATE dish among the Chinese," writes one of our young missionaries, "is mulberry worms stewed in bean oil. Shall I come to that, do you think?"

"I HEAR," writes Miss Wilder from South India, "that the State of Sangli sends, this year, 150 rupees to England for the purchase of novels."

IT is Fang etiquette to grade salutations according to seniority, so an Angom man, writing to Mr. Marling when he was in America last year, sent as follows:

"A thousand salutations to Mrs. Bushnell (a former missionary); a hundred salutations each to Mr. and Mrs. Marling; fifty to Mdua (a Fang boy in America); one salutation to Ada (Mr. Marling's little daughter)."

MR. DUNLAP says the Siamese Christians pray that when their "heart goes off in the wrong direction, the Holy Spirit may *collide* with it."

A SALMAS woman told Miss Van Duzee she had heard that no one dies in America under fifteen years of age.

OUR MISSIONARIES IN SOUTH AMERICA.

AND POST OFFICE ADDRESSES.

Mrs. E. M. Pinkerton,	Bahia, Brazil.
Mrs. John M. Kyle,	Rio de Janeiro, "
Mrs. James B. Rodgers, *Caixa* 254,	" " "
Mrs. Geo. W. Chamberlain, *Caixa* 14,	San Paulo, "
Miss Ella Kuhl,	" " " "
Miss Mary Lenington,	" " " "
Mrs. Thos. J. Porter, at present,	" " " "
Miss Margaret K. Scott,	" " " "
Miss Elizabeth R. Williamson,	" " " "
Miss Mary P. Dascomb,	Botucatu, "
Miss Clara E. Hough,	" "
Mrs. Geo. A. Landes,	Curytiba, "
Mrs. W. A. Carrington,	Rio Claro, Brazil.
Mrs. John F. Da Gama,	" "
Miss Eva Da Gama,	" "
Mrs. J. F. Garvin,	*Casilla* 309, Valparaiso, Chili.
Mrs. William H. Lester,	*Casilla* 231, Santiago, "
Mrs. Wm. B. Boomer,	*Casilla* 19, Concepcion, "
Mrs. Wm. H. Robinson,	Copiapo, "
Mrs. T. H. Candor,	Barranquilla, Colombia.
Mrs. Edward H. Ladd,	" "
Miss Elizabeth Cahill,	Bogota, "
Mrs. M. E. Caldwell,	" "
Mrs. J. G. Touzeau,	Medellin, "

In this Country: Mrs. T. S. Pond, 161 West 97th Street, New York.

MORE THAN ONE FORM OF SERVICE.

There is a good fairy every here and there among the missions. She is apt to live at the great seaport where steamers arrive, or at a large centre on the railway through which members of the mission must often pass to and fro. Indeed, it is quite possible that location has something to do with development of the fairy gift. However that may be, these passers-by and these that land and embark are all received, at one time or another, to welcome and table and rest, inside that fairy's house.

Do you mind what insight she has for all their wants? The young lady fresh from America, who is stifling her homesickness, gets a good mothering before she goes on her way. For another there is a whispered word of caution, timely and admirable. A young couple mark the stamp of the true missionary home and bear on the ideal with them to their distant station. The little A's all have the measles here and the lives of all the little B's are saved by the fairy's blackberry cordial, forwarded with them on their journey. The fairy's magazines and story books are scattered from end to end of that mission and many a package from her Christmas box makes a quiet journey to the place where boxes are few. She knows those places. It is she who invites a visit from the member of the mission who needs a change; and a fairy-like proceeding in which she particularly revels is getting a veteran missionary from a far interior station, who is starting home on furlough in antiquated garb, and sending her on shipboard in a fresh bonnet and a gown that nobody would remark. She takes in the unfortunate traveler, "somebody's boy," who has strayed far from his home and perhaps from his God. Her's is "open house" to the Native brethren and, with equal hospitality, to missionary brethren of many denominations and countries; to the pale-faced engineer on a surveying tour; the British official going to his post; or the lively American travelers who ask to see "mission life as it is."

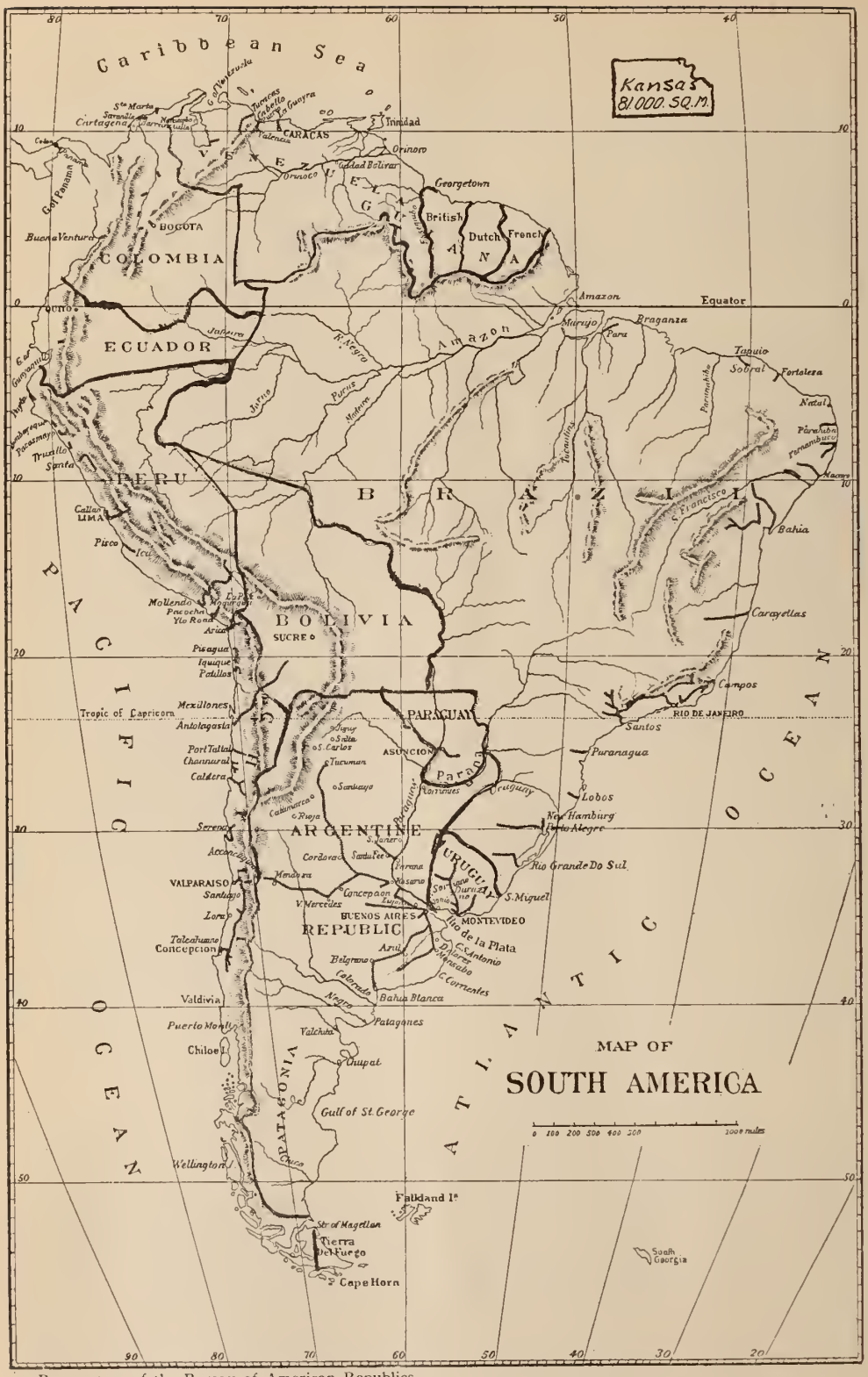
She sometimes sighs a little as others start on their long evangelistic journeys, or the "unencumbered" sister goes absorbed to her daily classes: for the sphere which she fills is what she never dreamed of when she enlisted as a missionary bride. But when, some day, the fire goes out on her hearth-stone, all the Mission will feel the chill and one will say what they all are thinking, "She was a sweet, self-sacrificing woman, and it was a pure, missionary service."

IN BAHIA—A PREACHING TOUR,

AND SOME GENERAL FACTS.

For some time appeals had been made for me to go to Villa Nova (some three hundred miles up country) and so, in the beginning of May, I started. Two days' journey on the cars found me there. There had been preaching in this town two years before, and in the intervening time four missionary trips had been made here. This time I found some fruit of the former work ready to be gathered. Six persons confessed their faith and were received into the evangelical Church.

After a week's preaching we decided to go still farther and, buying mules and outfit, we started on our 120-mile trip through alternately sandy desert and mountain country. Four days of travel found us in Joazeiro. No sooner had we reached the city than the news spread that a Protestant was in town. From that time, from the pulpit of the church



By courtesy of the Bureau of American Republics.

thundered out warning and threats against us. We carried letters to some of the principal men and they kindly gave us all needful help, one of them even granting us the use of the theatre of the town in which to hold our services. For the first few days after our arrival we did not hold a service. Many came to our house to converse in regard to the Bible. From early morning until late at night this continued. When the colporteurs passed along the streets selling Bibles, a crowd would gather around them and a discussion would ensue. At other times the purpose of the crowd was not so innocent, but when once they stopped to listen they were won over. Little by little reports came to us that the priest had commanded the people to stone us. But all fear had left us because we had come in the name of the Lord.

Sabbath was the feast day of the "Holy Spirit" in the Roman Catholic Church. The people who came into town for this feast from the country around were little better than savages. Before our services on that day a feeling of the great responsibility that rested upon us came over me. Going to the theatre I found about one hundred people there, all of whom listened very attentively. As we left the place, many followed us to the house and conversed with us there. From that time on there was constant, petty persecution. The boys in the street began to stone the house, saying, "Oh, you dog! look here!" "Oh, you devil! here goes! you anti-Christ!"

In the evening we heard the procession start from the church with a band of music. In the procession were carried images of the Virgin Mary and minor saints. We thought best to close our windows and it was well we did for, amid cries of "Long live Our Lady (*Nossa Senhora*)!" "Long live the 'Holy Spirit!'" "Long live our Vicar!" "Long live the Holy Roman Catholic Church!" a perfect shower of stones fell. Immediately after the procession had passed, I went to the theatre where I found an audience of five hundred persons awaiting me. The sermon was on "Believe on the Lord and thou shalt be saved." After the close of services the authorities very kindly offered me a guard of soldiers and, thus surrounded, I went home. Long afterward people thronged the house and sought to know of Christ and the way to be saved. Late into the night they stayed until, at length, we had to turn them out, for early next morning we were to continue our journey. One of the colporteurs remained here, for he intended to make a journey some forty or fifty leagues beyond.

Returning to Villa Nova, we made instant preparations for a journey in another direction. In all the towns where we stopped we were well received; in one of them preaching was held in the town hall. One amusing feature was the way the people came out to preaching. I think every one had a dagger or revolver.

The next week I returned to Bahia, having been absent from the city 33 days and traveling in the time 920 miles.

The feast day which I mentioned is only one of a long list of such days which the church celebrates. The people wander through the streets masked and the

most sacred things are caricatured. Just imagine carrying images through the streets and kneeling down and offering prayers to them!

AN ALLEY IN BAHIA CITY.

One of these feasts was observed not long ago. I want to give you the programme of the first day. A procession with the image of the Virgin Mary; people following it on foot or on horses; after this, celebration of the mass; then a horse-race — all under the auspices of the church. This continued three days, one of which was Sunday.

Brazil is a great territory, larger than the United States. The State of Bahia, the sixth in size, is equal to the combined areas of the New England States, New York, New Jersey and Pennsylvania. Thinly settled, having only two million inhabitants, missionary effort is more difficult on that account.

The City Bahia, or San Salvador, was one of the first settlements in Brazil. Thomas de Souza was sent out by the King of Portugal in 1546 and, skirting along the coast with his galleons, entered the bay and decided to locate the capital of his province here. In these same ships came, also, Jesuit missionaries, who made this city their centre. So Bahia for many years enjoyed the honor of being both the political and religious capital of the country. In 1763 the political supremacy was removed to Rio de Janeiro, thus stripping this city of that source of importance, but it is still the seat of the archbishop. Here you find the greatest devotion to the church and the most fanaticism in her defense. As a result, the sentiment of the people is monarchical. Republicanism and liberty go hand in hand. Bahia, being strongly impregnated

with the idolatry of the Church of Rome, as a natural consequence this State was the last to declare for the Republic.

Our Bahia Mission has never been very strongly manned. Since it was established in 1874 there have been six missionaries here, no two of them together for more than a short time. We preach in outlying towns every Sabbath. In the city, work is conducted in much the same way as city missions in the States. Mission halls have been opened and cottage prayer-meetings are held. The hard toil of preceding missionaries is bringing in fruit. In the last year sixteen persons have united with the Protestant Church and there are many inquirers. With the help of expected reinforcements we shall hope to spread out more and to scatter the knowledge of Christ farther. The coming year promises us a school, so that we shall be better able to cope with the general ignorance here and to introduce the glorious knowledge of salvation by faith in a crucified Saviour and not by works of penance or vows or pilgrimages, castigations or mediatorship of saints and angels. We appeal to you for our Bahia.

Wooa E. Finley.

ITINERARY FROM NEW YORK TO CHILI.

October 10 (1890).—Left New York by the Pacific Mail line and made no stop till we reached Aspinwall. The weather was warm and sultry with rain.

October 17.—Arrived at Aspinwall in the evening and next day afternoon took the train across the Isthmus, a distance of forty-seven miles. There were fourteen stations and we were two hours in crossing to Panama, where we remained seven days waiting for the steamer. Weather, very warm and nothing of interest to be seen.

October 25.—Sailed from Panama by the Pacific Steam Navigation Company.

October 28.—Made our first port, Guayaquil, in Ecuador, sixty miles inland from the coast, on Guayaquil Bay. Took on a large cargo of fruit. This is the westernmost city of South America. Payta, Eten, Pacasmayo, in Peru, were successively touched. Payta is all sand ; the only green thing to be seen is a green tree painted on a barn. The Panama hats are all braided by women in the country back of Payta.

October 31.—Reached Truxillo, Peru, a city of the ancient Incas, whom the Spaniards drove out, leaving the place a ruin. One of their Altars to the Sun is still standing ; being a solid, the outside is built in terraces to the top. Near by is a Spanish town of perhaps 5,000 people. From the steamer's deck we can count its numerous church spires.

October 31.—At evening touched Salavery ; only two houses at the port.

November 1.—Reached Callao, the port for Lima. Here we were transferred to the *Coquimbo.* The next stations were Pisco and Mollendo, the latter the important port from which travelers take the rail into Bolivia.

November 5.—Arrived at Arica, the first port in Chili. It is built between high, barren mountains. One of these, the Morro de Arica, which faces seaward and is boldly in view at the harbor, was the scene of a cruel episode in the war between Chili and Peru. The Chilians climbed this headland in the rear of their antagonists and, fighting at every step, pushed the Peruvians off its high, ragged front, where they either met instant death or clung for hours or days till starvation ended their sufferings.

Off Pisagua, a little miserable town right under the rocks, we found twenty ships at anchor. From this region there are large exports of saltpetre and other nitrates.

November 6.—Iquique, one of the principal Chilian ports. The monthly custom house dues amount to $2,000,000 (Chili money).

Tocopilla, Antofagasta, and Caldera succeed in order. From the last a railway connects with Copiapo. There are smelting works for silver at Tocopilla, and immense reducing works for nitrates at Antofagasta, whence a new railway leads up into the mining regions of Bolivia.

November 10.—Coquimbo. Large copper works here. Six miles inland is La Serena, a lovely town embosomed in trees. The Bishop Taylor Mission has a station there.

November 11.—Anchored in Valparaiso Bay and at two o'clock P.M. went ashore to Rev. J. F. Garvin's home, where we had a delightful visit. This Vale of Paradise lies among the hills. It has a large English population.

November 20.—Took the train for Santiago, where we were met by several of the

mission circle, and where, after making our home with the Lester family for several weeks, we set up our own housekeeping.

Mrs. Jesse Wilson, by whom a large part of the "Itinerary" was written, during her first year in Chili has had the experience of nursing her husband through typhoid fever, from which he has been for some time fully recovered. Mr. Wilson is pastor of the English-speaking Union Church in Santiago, which called him to that city.

A REPRESENTATIVE COLOMBIAN CITY.

BY A BUSINESS MAN NOT CONNECTED WITH MISSIONS.

PERHAPS as Honda is a representative city and also a very important place, some information about the town and people may be of interest. We call it a city, as everthing larger than a very small village has pretensions cityward in this country, but the population is not more than 6,000 or 7,000. Of these, very few can claim to be anything like white, and I have not heard that there is a person here of pure Spanish blood. For the most part they are the most ignorant and stupid class of people that I have ever seen. Very few can write their names and superstition grows fat and flourishes. Many are of pure Indian blood, a less number of negro and Indian, by far the largest number are a mixture of all with the Spanish. The men are, as a rule, small but rather good looking, the women all ugly and with large feet.

Contrary to the usual idea, they have very little respect for the parish priest or his opinions, and we have here two large churches and three more in ruins, with but one fat, lazy and licentious priest. Nevertheless, on saints' days they all quit work, much to our annoyance, and either drink, dance or lie in the sun doing nothing, while the women join in the church procession. Just before Independence Day (July 20) came the feast of the Virgin del Carmen, with fireworks, bull fights (better called cow-baiting), four consecutive holidays and a big time generally, but on Independence Day almost nothing. This, they claim, is a trick of the priests every year to show the civil government that they can get the people to display more enthusiasm in one of the *fiestas* than in the great national day. Several months ago I climbed the mountain above the city with the procession that yearly plants the cross upon the summit. As the great cross was raised to its position, overlooking the beautiful green valley with the Magdalena like a silver ribbon below, a feeling of indescribable exaltation came over me, a something holy which made me for a moment feel very tenderly towards those who were engaged in the pious work. But before I had time to really recognize the sentiment, a dozen packs of fire crackers and twice as many bomb rockets brought me to myself and I looked around to see a crowd of ignorant and brutish men yelling with zeal while they filled themselves with *aguardiente*, the native brandy, in company with troops of the lowest prostitutes of the city. It took all my sympathy away as if I had received a dash of cold water; all their *fiestas* are in the same style.

Last spring we had here temporarily a zealous and good man in place of the present priest, who was absent on a vacation, and he tried to do the people some good. His sermons were unexceptionable and I enjoyed hearing him, but the mere sight of the present incumbent is enough to disgust one. The state of morality can be imagined when it is known that in the year 1890 there was one marriage in this city of 7000 inhabitants and in this year I think there have been two. Chastity is not considered within the range of possibilities, and the table and family talk of the higher classes in the presence of their women is more vile than anything I have ever heard among American men, although I have lived in the mining camps and ranches of the far West. Perhaps some one may read this who may think the statement a little strong; if so, let him apply to me for particulars. The people pilfer as a rule whenever they have opportunity and generally lie in preference to telling the truth when there is nothing to be gained. Add to this that they are excessively insolent, calling after foreigners on the streets with insulting remarks, reading your private correspondence, entering your room during your absence to examine everything in your trunks or drawers. The better classes will ask you if your sister or betrothed has false hair or false teeth and other questions which are not repeatable.

Honda is the head of navigation of the Magdalena River and through it must pass all the merchandise and mail to and from the capital. In war it is the key of the country. Formerly the Spaniards carried all their merchandise to and from this country, Peru, Ecuador, Bolivia and even Chili, through this place and it was a city of very great importance, but it has gradually lost a great part of its former prestige. The earthquake of 1805 destroyed the Spanish city and bridge and it has been rebuilt in a much less imposing style, many of the houses being thatched. Most of the families live in one large room and the lower classes eat their meals on the floor. Prices are very high and food is cooked abominably. The whole country through, as far as I can see, they know but one style and every day in the year you get the same diet. As for fruit, there is nothing here but pineapples and a few good oranges and bananas, but you must not eat these or you will have the fever, and yet Honda is as well supplied in this respect as other places that I have seen.

We have three schools here, a government school for boys, another for girls and the "Sisters'" school for girls. The Sisters also have charge of the hospital. Recently I attended the examination by the Government Inspector in the girls' school. There are about forty pupils and they learn their lessons by heart without text-books. They learn the names of the departments, rivers and chief towns of their own country, the number and names of the continents; add to this the history of the discovery of America and of the Independence of Colombia, with the catechism, and their education, as a rule, is complete. Of course they must learn to read and write also. In Bogota the case is very different; there, the sons of the better classes go abroad to be educated and I should judge from what I have heard that they have exceptional advantages, but I am not writing of Bogota, which has been written up for you so many times, but of a city of the people.

I think a half dozen would cover the number of Americans here, now that the family of the American Consul is absent in the United States, and perhaps there are a dozen foreigners of other nations.

This is a lovely country, but a most benighted race inhabits it. What is needed here is a school taught by a Protestant who can speak Spanish PERFECTLY. It is simply an invitation to ridicule, for a missionary to preach the gospel in broken Spanish to a race of scoffers. It is my opinion that it is not possible to find a race of people more difficult to approach than this. Their church pardons their vices at so much a head and they want no church that demands a cessation of their immorality. They have lived so many years steeped in vice that they have almost lost the power of comprehending anything higher. I will say that I never saw but one Colombian drunk on the streets, but the explanation is that either they have very hard heads or have not money to buy, for they drink enormously on every opportunity.

What we need more than a missionary here, is a school teacher to get a hold on the children and conduct prayer-meetings for the benefit of the foreigners and such Colombians as may attend. Such a teacher we need very badly. This is said to be the wickedest town in Colombia, and it certainly is large enough and important enough to have a right to demand at least a school teacher from the great sister Republic in the North.

I almost forgot to say that last week the Bishop of Medellin, who has just been appointed Archbishop of Bogota in place of the one that died some months since, came through here on his way to accept his new office and was received with crowds, arches over the streets, cannon and all the troops in a double line for him to walk between. The "Sisters" and their school turned out with banners and the portly priest had quite a magnificent reception in a small way.

Robert W. Fenn.

HONDA, COLOMBIA, September 13, 1891.

A BRAZILIAN PULPIT THAT NEVER HAD A PREACHER.

SOME years ago a man, having journeyed 150 miles on horse-back, came to his native village in Brazil to visit his aged father, who lay upon his death bed. The father had heard of Christ as the Way, the Truth and the Life and had accepted Him as his Saviour. His peaceful death deeply impressed the young man, whose only idea of death up to this time had been that it was the entrance to purgatory. His new impressions were strengthened by the funeral services where he heard for

the first time the precious promises of a salvation "without money and without price," and of the unspeakable things prepared in glory for those that love God. He asked for the Book that holds such wondrous truth, bought it and carried it with him to his far-away home. There, taught of the Spirit, his eyes were opened to see the truth as it is in Jesus, his ears opened to the blessed call and, having heard himself, he heeded the command, "Let him that heareth say 'come,'" and soon a little company of believers were gathered in that distant settlement. Later he returned to his old home to tell the minister there of this flock without a shepherd — and to beg him to come and teach them. But this shepherd has already a dozen flocks under his care, scattered over a wide district, and cannot see his way clear to add another, 150 miles off.

The man returned, and with faith that God would some day send one to break unto them the bread of life, he put up, at his own expense, a building for religious services. There these earnest, truth-seeking ones gather Sabbath after Sabbath to read God's Word, to sing and pray, but so far as I know, no ordained minister has ever stood before them to expound the Scriptures, nor have they any opportunity to confess their faith and love except as they connect themselves with some far distant organization. But surely the Spirit takes of the things of Christ and shows unto them, for, despite our neglect, these humble believers continue firm in the faith and zealous in working to spread the good news of a free Gospel in their neighborhood.

Can you close your ear to the eloquent appeal of that vacant pulpit and that waiting congregation, living up to the light so far as they have it but begging for more? It is cause for thankfulness that God has not waited for us to follow up His Word which has been widely scattered in some of the States of this vast Republic, but that in many places where the voice of His missionaries has never been heard He waters the seed and causes it to spring up through the ministrations of His Spirit.

But shall we leave these promising plants in the corners of the vineyard to struggle on untended and perhaps, for want of care, to be choked and die?

The Lord has gone before us into many parts of Brazil and is calling us to follow. Dare we let the call pass unheeded at this time of crisis in her political and religious history and miss the honor and privilege of possessing that grand country for Him whose right it is to reign in all the nations of the earth?

Elizabeth Day Howell.

IS THERE A FREE GOSPEL IN COLOMBIA?

Have our people at home any idea of the real mission work to be done in Bogota? Many will say: "they have the gospel, what matter whether the doctrine be Roman Catholic or Protestant?" Such speak of what they know little about. After being two years in a convent school and for more time than that connected with Roman Catholics I could not be blamed if on coming here I thought I knew about that faith, and I yet think I know it as it is in the United States, but not in its *purity* as it is found here in Colombia where the Jesuits have full control of both government and church.

To be sure Colombia is a Republic; but there is no freedom of the press. People do not know the date of their next election and the majority will not know they have a new President until they are informed. Bogota is the Capital, but the President dare not live here; his life would not be safe. He has his home in Carthagena, a coast city.

Religion is free, that is, we are protected by the U. S. Government, but we are not protected from insult on account of our religion and our poor people are not protected from the alternative of high rents or else giving up their homes because they are Protestants. Our sick poor have no admission to the City Hospital unless they first go to confession and declare themselves Roman Catholic. The evangelical pastor cannot perform a legal marriage ceremony like the priests. Colombian girls in either convent or public schools have to confess once a month, at least. Think of a church compelling its members to receive one of its sacraments which they teach are so sacred!

Not long ago I saw a good caricature on the Colombian Government. Freedom of the press was represented as a printed sheet with dagger pointed towards it; freedom of conscience, a martyr burning at the stake; freedom of labor, manacled hands; freedom of speech, the tongue being pulled out of a mouth. There were

several others which I do not recall, but none of them were exaggerated.

We see such heathenish processions! On Palm Sunday, in a small village near Bogota, they represented Christ's entry into Jerusalem by a donkey mounted by a young boy. The priest with holy water and incense and the people throwing palms in the streets headed the procession. They have the Passion Play. Good Friday they have the rending of the veil. In all this, intelligent people of Bogota take part, and still there are some who say the Presbyterian Church does not need to carry the Gospel to Colombia.

Elizabeth Cahill.

HE KISSES THE IMAGE AND DROPS A COIN. A COMMON COUNTRY SCENE IN COLOMBIA.

COUNTRY LIFE IN CHILI.

In going from Santiago to Concepcion, a distance of over four hundred miles, one is surprised at the long stretches between stations, and as one rides along in the train and looks either to the right or left in this wonderful valley which extends almost the entire distance, he is astonished to find so few villages and small towns. It would seem that Chilians are accustomed to gather in the larger centres and home life in the country, as we are familiar with it, is not seen.

Many of the farms or *haciendas* are large tracts of land owned by some of the wealthier people, who, with their families, live in the city, mostly in Santiago. These immense ranches are under the control of servants, some of whom have been attached to the plantation for generations, although they are not in any sense slaves. They are called in the Spanish language *alquilinos.* They have their little hovels on some part of the farm, which are given them rent free or as a part of their wages, and besides this they receive twenty or thirty cents a day with certain rations of beans and bread. Their life is very secluded and humble; they have no advantages and are hardly better than human animals. There has been of late a tendency to change this condition of things. Men from the farms have turned towards the city and are trying to learn trades, or, seeking better wages, have gone to the Argentine and other localities, and there has been a scarcity of *brazos*, or "arms"

THE ROUND-UP.

as they say in Chili instead of "hands," and many of these farmers have been seeking workmen from European sources, so that a large immigration has been inaugurated to supply this demand.

Owners of farms frequently spend the summer months in the large farmhouse which is a part of the enterprise. They are accustomed to invite their friends to spend the summer with them, and, having a large number of servants and plenty of horses well saddled, they have very good times, sometimes riding into the mountains or taking part in various enjoyments about the farm.

The consequence of this arrangement of affairs is that, passing through the agricultural belt of Chili we may cross many farms and go a long distance without seeing small villages or the homes of farmers. This condition of things makes the country people quite inaccessible. When the owners are at their farmhouses they do not expect to go to church in town and only in rare cases is the nearest church "visited," as the Chilians say. This interferes largely with mission work, for to reach these farm people we would need to go from farm to farm and gather together the *alquilinos* on each.

In the farms nearer to the cities fruits are raised for city consumption ; oranges, raisin-grapes, strawberries, peaches, plums, apricots, and other semi-tropical fruits, and these are sold by persons who pass through the city with horses carrying the huge panniers upon their backs. Most of the fruit is sold by count. This would not be so strange in regard to peaches and plums, but does seem so when it comes to strawberries. This fruit is quite solid and a pannier filled with two bushels of strawberries will not crush in a journey of several miles. They are placed in layers, kept apart by fig leaves. They also bring farm produce to the city in a huge two-wheeled ox-cart. The wheels are about six feet in diameter and heavy in proportion ; the cart is without springs, a large platform resting upon the axletree, and from this platform is erected a sort of covering, arched in some cases, in others looking very much like a small house, or thick poles are simply tied together with a network of cords. The drivers often sleep in their carts. Sometimes they are of a better grade and are the only house the family has. The ox-yoke, instead of having a bow like those in the United States, is bound to the horns of the animal with

rawhide thongs. Sometimes two or three yoke of oxen draw one cart, and frequently two or three spare oxen will be tethered behind as a relay. One of the most picturesque scenes in a Chili market place is the view of a large number of these carts, all laden according to the season, now with watermelons, again with onions or with green corn in the husk.

Many farmhouses are pleasant, commodious buildings, having large verandahs and sometimes abundantly supplied with beautiful flowers. One of the pleasant things of Chili is that it is not difficult to raise any flower that one wishes, in great abundance. In this, as in many other particulars, it is much like Southern California.

In parts of Chili some attention is paid to cattle raising, although most of the cattle are brought over from the Argentine. These come on foot through the passes of the Cordilleras and, having little to eat on the journey, they usually arrive in Chili in very poor condition. As soon as they reach railroad communication they are shipped southward to farms on which there is abundance of water, where they are fatted for market. In some sections cattle are herded as in the Argentine, and one of the exciting incidents connected with this life is what is called the *rodeo* or rounding up; it is collecting the scattered cattle for

A PEEP AT THE MARKET.

shipment to market. The women of the country are quite accustomed to ride horseback, and on these occasions they are out with their husbands and friends taking part in the exercise. Instead of the riding habit worn in this country they usually provide themselves with a brown linen skirt so long as almost to touch the ground, a jaunty hat decorated with bright ribbons, and veiling of some delicate shade. *J. M. Allis.*

WHAT THE NEWSPAPERS SAY.

THAT India Census has commanded wide attention. It is remarkable for the manner in which the enumeration was made, a million persons having simultaneously recorded the facts for 280,000,000 of people during one night, in last February.

Equally remarkable are some of the facts disclosed by the census. The London *Times* of September 7, in an editorial of two and a half columns, draws attention to some of these disclosures, to only two of which our brief space permits reference:

1. That Native Christians constitute a "protected class," such as only Brahmins were in ancient times.

"The native Christian community in an Indian district is, as a rule, better looked after in childhood, better educated in youth with relation to practical needs, better treated in sickness, more promptly aided during scarcity, more continuously cared for and disciplined throughout life than any other of the laboring castes. Drawn largely from the least hopeful sections of the population . . . they seem to have everything against them in the struggle for life, and for long gave no sign that they would assert themselves as a prosperous and progressive class. On the other hand . . . there was always some responsible man, often an able and devoted man, to look after each of their little communities."

The *Times* then shows that as a result of this "protection" the native Christians increased between 1872 and 1881 "at a rate more than four times higher than the population of all India as a whole."

2. That the "protection" of this class "tends to raise its social position."

"While among the non-Christian population [in Madras Presidency] only 38 per cent. of the boys of school-going age are receiving education, the proportion among native Christian boys is 61 per cent. . . . There can be no question, if this community pursues with steadiness the present policy of its teachers, that in the course of a generation, it will have secured a preponderating position in all the great professions and possibly too in the industrial enterprise of the country. . . . When Englishmen or Englishwomen feel inclined to doubt whether their aid to missions is productive of results, they can comfort themselves by the reflection that, though the results may not be exactly what they had in their minds, they are more solid and have a wider reach than the great Indian missionaries of the last generation would have ventured to anticipate."

In mortifying contrast to the intelligence and justice of this view of missions presented in the great London daily, are utterances now and then to be found in some of the New York papers, which seem to have made no corresponding study of the subject.

THE RELATION OF A PROTESTANT COLLEGE TO THE WOMEN OF BRAZIL.

[THERE is a Protestant College in course of establishment at San Paulo, Brazil. The nucleus of a freshman class is ready in the mission school there. Dr. H. M. Lane, so long known as an educator in connection with the mission, has been elected provisional president; valuable ground has been purchased and necessary buildings are in progress.

Although this institution is really the natural fruit of mission school seed and will sustain an intimate relation to missionary interests, it takes its place as *an educational work rather than a missionary agency*, and will, no doubt, when once planted, grow to depend for nourishment upon the soil where it stands—upon the gifts of appreciative Brazilians.

While our societies are, first of all, engaged in *missionary* efforts in Brazil, many will be interested to inquire whether the girls have been considered in this plan for a college and to see the president's remarks upon the subject, which are given below. With regard to the Brazilian girl's taste and capacity in study, Dr. Lane says: "Their education formerly embraced the simplest rudiments of a common school course, but great attention was, and is, given to music and embroidery. French is also necessary in good society. In these accomplishments the Brazilian girl will compare favorably with those of any country. In higher departments of our school the young women usually attain a higher degree of scholarship than the men."—EDITOR.]

In presenting the case of "*A Protestant College for Brazil*" to the public, little was said of its importance to the women of Brazil. They are, however, as deeply interested in it as any other class. It is the only institution that, anywhere in the near future, will offer to men and women a liberal education on terms of equality. The young men can go abroad for higher education, however undesirable and unprofitable to the country it may be; the women of Brazil must be educated at home or remain in ignorance.

For twenty-one years the San Paulo School has stood alone in demanding and giving as far as its work extended, to boys and girls, to men and women *together*, the same educational advantages, and has advocated the education of women as a necessary step in lifting the nation to a higher moral plane.

Brazil inherited from Portugal a social system which regarded woman as a mere incident in man's affairs. Man, under the old regime, was lord and master, disposing of his daughters in marriage as business interest or convenience dictated. The wife was in complete subjection. If any deference or respect was shown to woman, it did not grow out of recognition of her rights or an elevated conception of her character, but rather out of regard for the rights of some man to her and her services. After separation from Portugal the condition of woman began to improve. Still, less than three decades ago, it was a common thing for men to lock their wives and daughters securely in the upper story of the house when they went to business, or if they were to be absent any length of time to deliver them to a convent for safe keeping. No respectable woman could go alone on the streets of any of the large towns. A visitor needed to be on terms of closest intimacy with the husband in order to be presented to wife or daughter. In her domestic relations, where she would naturally reign supreme, she was subordinate and secondary.

The esteem in which woman is held can be seen best by the position she occupies in the literature of the country. It is her person chiefly, rather than her character that is presented by authors in Brazil; the romantic and sentimental side, exalting the emotions and feelings, rather than her intelligence and moral worth. This perverted, sensuous view of woman which pervades all their literature has been most pernicious in its effects upon society. There is among men in all ranks, young and old alike, a morbid condition of mind and feeling which excludes the purer sentiments and nobler conception of womanly worth and dignity—taints social life and kills all true respect.

During the past twenty years a great change for the better has taken place in the condition of women in Brazil. We claim to have done something to bring this about, and intelligent men of the country do not disallow our claim. A prominent member of the old Government said that he was so thoroughly convinced of the advantage of co-education that he would not patronize a school where it was not practiced. Several members of the first Republican Government had daughters in our mixed High School.

We propose to carry this principle of co-education into Kindergarten, Grammar, High, Normal or Industrial Schools, or the College and University courses. This is from an educational standpoint. From a religious point of view it is still more important. One of the most powerful agencies in the Protestant churches of Brazil is the devoted Brazilian women whose lives have been broadened by evangelical truth and whose intelligence has been quickened by Protestant teaching, and the greatest obstacle to the advance of Christian truth is found in those women who have been educated by the "sisters" into blind obedience and unthinking devotion to Rome. Hence not only advancement of the nation in true civilization, but the hope of Protestant Christianity in Brazil depends largely upon what is done to educate and elevate woman.

The intelligent, patriotic women of Brazil who are aware of this movement to extend our educational system to College and University work, know how much it means for them, and are watching it with mingled hope and anxiety. It means for them opening the way to higher education, enabling them to compel respect, and recognition of their right to be considered in the re-organization of society. It means greater purity in the family, the nation, and a wider sphere for woman's usefulness in every direction. . . . *H. M. Lane.*

HOW TO BE A MISSIONARY AND CONVERT NO ONE.

I.—Do not come too near to Men.

From the time of your arrival, never forget the enormous sacrifice you have already made in coming to this *unterwelt*, whose very heaven is the nadir of the occident and whose stars are in the great deeps below the Christian world. Always remember that the Chinese are a strange people, uncanny, untrustworthy, ungenerous, ungrateful, unloving. How can you be called upon to make a farther descent and a deeper sacrifice, to come down from your heaven of cleanliness and goodness to their little world of dirt and sin? If any are given the grace of a look into your home, give them a "stand thou there" reception. If a present is made to some child of poverty, let it be at arm's length. A heavenly compassion would be beautiful if they were like — well, Western sinners, but they are Chinese.

II.—Do not expect to master the Language.

Remember what you have often heard, that Chinese is the most difficult language in the world. The stare of its cabalistic characters suggests as little to one as the Mephistophelistic stare of its men. And then the tones! They are not accent, nor emphasis, nor rhythm, nor music. . . . Moreover, what deeps the language has! From the beginning, give up the idea of mastering it, and be satisfied with a small vocabulary and some stray idea of the tones, hoping by means of circumlocution and use of Western methods of thought to shed some darkness into their minds. You will probably succeed.

III.—Be busy about many things.

Some men have taken for a motto, "One thing I do." But how many things most naturally come in to be done, to fill the mind and absorb the time; settling in the new home, the distractions of housekeeping (which touches even a gentleman's life at many points), a voluminous home correspondence, reading numerous papers and periodicals to keep abreast of the world. Carpenters, painters, masons must be taught by one who is neither mason, painter nor carpenter. It will not be strange if such work sometimes takes one away from study, from chapel or from personal labor for men. . . . Meantime men will come and go, be born and die and not be much affected in their innermost lives by our presence.

IV.—Be about equally interested in other literature and the Bible.

Because one is a missionary he must not therefore neglect general culture and become cramped and dwarfed. . . . New books every week for our table. We must take a wide outlook on the religions and philosophies of the world and spend time in grouping and comparing them with Christianity. We have a great work to do and we must make the most of ourselves. Giant blows must be given if this high tower of heathenism is to topple and fall and we must prepare to give them.

Meanwhile what of the old Book, within which lie buried pearls and crystals upon which the sunlight never yet flashed? It lies rather quietly upon the shelf and yet it is read day by day. We will not forget the Bible and give it a few moments every morning and perhaps every evening. In some such method we shall probably succeed in not converting men.

V.—Make the seasons of prayer short.

In the olden time, men that turned the world upside down had first seen the place shaken where they prayed. They had become possessed of the divine Spirit. This is one of the great lessons of the book of Acts. The book, like the apostles and preachers of that time, is full of the Holy Ghost. Much prayer will show itself in a divine anointing, and a divine anointing will make preachers of fire and power. But cannot a missionary do his work and live without very much prayer? Oh! yes. And when we do thus live the minds of men are much less disturbed. They learn from our rather cold lips something of the sacred Classic from the sunset world and of a Person who claims almost superior homage to Confucius. There is an occasional argument with a scholar, but the waters are not rippled much, there is no crowd of sick and weary ones at our Bethesda and no angel comes down with healing. There is no weeping between the porch and the altar and the message brings no tears. It is not *words* that move men, but words and something more that thrills the words into life.

VI.—Make Hasty Preparation for Preaching.

I once received from a preacher an account of a day's experience in the pulpit in the following sentence: "I had a good time to-day, not so much because I got hold of

the truth, as because the truth got hold of me." The truth does not get hold of men who make a hasty descent upon it, like a swallow upon the water, touching its surface with its wing. And if the truth takes no grip on the preacher, it will take no grip on the hearer. He will ever see as trees walking what the preacher sees to be men. Make then hurried preparation for the message. You will utter some momentous eternal truths which if vitalized would rock men's hearts to their foundations, and a handful of men will listen and be satisfied with their ethics, their religion and themselves.

VII.—Make a constant attack on Confucius and Confucianism.

VIII.—Run a constant parallel between Confucianism or Buddhism and Christianity.

This is easy, pleasing and somewhat natural. Moreover, we remember the old rule that an orator is to conciliate his audience and not affect them like a shock from an electric battery. . . .

Prayer is a doctrine of the Bible. Do you tell me that the sages knew of prayer only as addressed to deities of cold dignity and impossible approach and had no conception of the privilege of constant, intimate and blessed communion with the infinite One? But look up the old classics. You will find something about prayers to various deities. Here is your text. . . .

The Bible speaks of a great *Judgment Day* upon which the Man once crowned with thorns, but then crowned with many crowns, shall descend in glory, attended by all heaven's angels (Matt. xxv. 31) and shall sit upon the throne of His glory. The dead of all the buried ages, startled out of their graves by the archangel's trumpet, shall gather before the Judge to receive the final award. The sun, methinks, shall hide his face from the brightness of that glory, there shall be a hush in heaven and earth, and the universe with bated breath shall wait for Him to open His mouth who once stood silent before Pilate's judgment seat. You wonderingly ask, "What knew the man of Lu of a universal resurrection, a final judgment and everlasting awards?"

But in Buddhism you will find your Rhadamanthus holding his dread court for the dead, while Elysium and Tartarus are fully, though hideously, illustrated in ten thousand temples. Draw your picture with some city-god temple as a background. Use quotations from the classics and other sources, but use them with such freedom and draw a parallel with Christianity in such a manner that your hearers will feel how beautiful is their own system as compared with that brought from the occident, which only claims to "patch up its incompleteness."

You may be told that the spirit of Christianity is aggressive, conquering and regenerative; that it does not patch up old garments, nor put its new wine into the old wine sacks of heathen systems. "It gives its light to every age, it gives but borrows none." You may be told that its preachers should be men who have an enthusiastic faith in the divine origin, heavenly perfection and all-conquering power of the gospel; that wherever in the wide world they go, they should preach the old but always new gospel with all the power a heavenly anointing shall give, "*telling it out* among the heathen that the Lord is come"; that they should pour the light of the Bible into the darkness of men's minds, as the sun pours its light into the darkness, the fogs and miasmas of the world; and that just as surely by such a method shall the darkness, error and sin be scattered.

Do not, however, be discomposed by such remarks, remembering into what close sympathy with the people your method brings you, and with what satisfaction they listen to your teaching.

IX.—Do not follow up Preaching with Close Personal Work.

Whom shall one single out for special conversation? They all look so cold and unapproachable. Sit quietly in your chair for a few minutes and draw a long breath or two. The chapel will gradually empty, and you can go home with the satisfaction that you have preached once more and done your duty. . . .

The kingdom of God is advancing in many lands and some would fain believe that even this land of Sinim, whose pulse is beginning to quicken to the time of the world, and whose feet are beginning to quicken to the music of the time, shall ere long unite in singing the Coronation hymn of the Son of God. But work on as before, never too hopeful or enthusiastic, half believing and often saying that all mission work in China is a failure, and proving to yourself and to others how possible it is to be a missionary and not convert any one.—Condensed from a paper by Rev. Chauncey Goodrich in *The Chinese Recorder*.

Letters from the Front.

COLOMBIA.

Mrs. Ladd wrote from Barranquilla, September 2, 1891:

In regard to the influence which missionary effort has had in the four years since the Board established a station in this city, one thing is very apparent — a feeling of concern has been awakened among the Romanists, certainly among the fanatical class. The quiet and unpretentious manner in which services were at first begun in a private parlor did not excite alarm; later, when a temporary chapel was erected, and especially during the last six months, when a substantial building has been put up as an orphanage and mission school for the poor, great curiosity has been shown as to the ultimate intentions of the Protestants. Almost immediately after opening our new building (a memorial of Miss Ramsay, who fell a victim to yellow fever within a week after her arrival here in 1889) a great Roman Catholic demonstration was announced.

A pilgrimage was ordered to the site of a church whose corner-stone was laid ten years ago, but which has got no farther in all this time. It will be the third church they have here, and is only a short distance from our orphanage. The pilgrimage was made on Sunday afternoon, August 2. The procession formed in the principal church, which stands in the city square and was assisted as follows: by the public schools of both sexes under care of the sisters of charity; the college of Maria; the Conception; Most Holy Heart's, etc.; also by the religious societies known as "Daughters of Maria," "Sisters of Carmen," "Women of Worship," "Sisterhoods of the Most Holy," and others. The military, with a band and the civil authorities, accompanied the procession. Arrived at the spot, the priest of the parish spoke of his desire to see the church edifice completed. Recitations followed by little girls. A house opposite the church was opened for the sale of various articles by lottery. The paper reported as a result of lottery and free-will offerings together the sum of $350 (gold).

SCHOOL AIMS.

As the other school, of which Mrs. Candor has oversight, is for the poorer class, it seems wise to try to build this one up from the other end. There is almost as much caste here as in India. One of the best known and respected lawyers here has sent his little daughter of five years to us, and she seems very happy. The little miss wisely remarked the other day: "Well, this school has, at least, two very decent things taught — English and singing — and I want to come here until I am a big, big girl."

Mrs. Caldwell wrote from Bogota, August 14:

Mr. Caldwell is more than usually busy just now, as he is buying material and overseeing the extension of the new building for the boys' school. It seems to be moving on quite well for Colombia and we hope that during this dry season enough of the building for present urgent need may be finished, so that the school may be opened in its new home at the beginning of the year, and that the girls' school may be re-opened in its old quarters . . . I have been overseeing the scrubbing of the church. Only the very, very poor will do that kind of work; many of them are so superstitious that they would not enter the Protestant church. Finally I succeeded in getting one woman to go with me. I had to remain there to direct her and to see that nothing was stolen while the church was open, therefore Willie and Robert went along with their books so as not to lose their English lessons, and as baby could not be left alone she was taken also, and thus we spent two days and are repaid by having the church beautifully clean.

You ask about the summer heat. We have neither summer nor winter here. The thermometer never rises above sixty-two degrees in the house nor falls below fifty-eight. We wear the same kind of clothing the year round, using flannels all the time.

Mrs. Touzeau wrote from Medellin, August 12, 1891:

We are in a little house which we have taken for a month on top of one of the many high hills around Medellin. We have had no other change in Colombia that has been so pleasant and has done us both so much good. Crowds do not gather around the door to look us, and that alone is a rest. We have plenty of good milk and the air is so sweet and pure

that it seems to give one new life. We are only three miles out of Medellin and have been going down on Saturday and staying until Monday, so that we have been able to keep up the services. Mr. Touzeau goes down alone Wednesday evening. Four of our pupils live in a house near, who, with the little boy living with us, make a class of five for daily lessons, but it is hard to get them all at once. This boy who lives with us has a mother who, when out of jail, is drunk almost all the time and gives us no end of trouble. He has been with us almost a year and is learning nicely. He is only about ten years of age and his father dead. From the thin, ragged and dirty little fellow he was when we took him he has grown fat and pretty.

AFRICA.

CONVERSION OF A FETICH DOCTOR.

MRS. DE HEER gives this interesting incident in a letter from BENITA, May 25:

. . . We have not been without the Spirit's presence, and a number of inquirers have been added to the class. Some cases have been of special interest, as that of a fetich doctress. One of the women had expressed a desire to become a Christian and had been enrolled in the inquiry class; but she fell ill and that is a crucial test for these poor souls. This diviner or sorceress came to her promising health if she would yield to certain practices utterly inconsistent with loyalty to Christ. Friends united their persuasions and in an hour of weakness she yielded. But her conscience was never at ease, and He who never breaks the bruised reed nor quenches the smoking flax remembered her. Upon our return from America she was one of the first to come to us with the request to be again received into the class for instruction. And now comes her very temptress, brings the implements of her art, and declares she has done with them forever!

PERSIA.

THE WORLD OF FASHION.

MISS C. O. VAN DUZEE wrote from SALMAS:

I have been greatly troubled at the appearance of the girls' hair and puzzled to know how to make it smooth. The boarders must comb their hair every day, but day scholars do it only once a week, after the bath, when from fifteen to thirty-five braids are made and half way down a thread is passed through each to keep it in place. Sometimes pretty silver ornaments are braided in at the ends and sometimes tassels or only strings. It is no small piece of work, and the mothers have not time to do it every day. Fashion is as much of a tyrant here as anywhere, and I should lose my scholars if I attempted to banish the fine braids. Finally, last spring I told the girls I would give a picture to every one who combed her hair down to the braids every day for a week. What a change! Every morning the platform in front of the school-room door was filled with girls combing their hair and helping the little ones. Such a scrubbing of faces as well, and when one set of girls was done another took their place. It was amusing and encouraging. What an improvement our school-room presented! Mothers of some of the smaller ones actually began to comb their children's hair in two braids as often as three times a week.

A DARK SIDE.

MISS ANNIE MONTGOMERY, of HAMADAN, wrote to a friend, August 12:

As I write in the early morning the sound of wailing comes in at the open window. The last three days have been very hard on us. You can understand how the sorrow of this people is our sorrow, and in the last month we have lost two of our finest young men. This last is a terribly sad death, for he was an only son and the manner of his death was enough to break a mother's heart.

[Then follows an account of the accident by which a young medical student shot himself.—ED.]

He was a church member and married to one of our sweetest school-girls. She is really only a little, half-grown girl, and she has been wife, mother and widow, and I don't think she can be over sixteen now. She said on the night he was brought home: "Oh, I must go back and live with the Ladies!"

I cannot picture to you the awfulness of that night, of the scene when the body was brought home, unless you can fancy about fifty women and half as many men screaming and beating their heads and breasts, pulling their hair out and tearing their faces and breasts with their nails. I held the child-widow with my right hand and kept the grandmother's hands (she was the worst) with my left for more than an hour. Our own people have learned a little self-control, but most of the dead man's friends are villagers. I am a very strong woman, but, in the worst of it, my head swam round and I was afraid I was going to faint.

SYRIA.

MISS LA GRANGE wrote from DUMA, August 15:

We, of the Tripoli school, which means Misses Holmes, Ford and myself, have come to this village among the "goodly mountains" of Lebanon. It, with its simple-hearted people, has become familiar to us after many seasons. This is my eighth summer here. It is a land of vineyards, surrounded by mountains, high and hoary in their naked grandeur. The "time of grapes" is now, and we enjoy going to the vineyards and picking for ourselves. Black and white grapes there are, sweet and luscious. The houses are, of course, rude and rough, but it is only for a little while, and we put up with dirt dropping from the ceiling on table and bed, or now and then a scorpion.

Like other mountain villages, Duma has sent many young men to America (North and South). Perhaps two hundred have gone from first to last, and out of that number thirty have died. Every little while comes the sudden word that "such an one" is dead, and then there is sad weeping and a mother's heart almost broken.

School closed quietly July 7, and the thirty-six girls scattered to their homes. On the 17th I once more locked the deserted house, mounted my horse and rode away, Esau following on a mule with my traveling kit. We were to spend the night at Enfeh-by-the-Sea, a village four hours distant. Wending my lonely way over rocks and along the sandy shore, I had time to look back over the year past and other years gone before, wherein I have repeated the same task of locking the house for vacation and taking my way to the villages and mountains. The years, I reflected, are coming to be many and many are the girls who have come and gone with them. There among the chambers of the past are the Faeedehs, the Rosas, the Miriams, Ajeya, and Khushfeh, her cousin. Though their whereabouts are all known to us, we can but follow them somewhat anxiously, asking: "Is it well" with them? Are they faithfully serving the Master? So we came to Enfeh.

The school year just closed, notwithstanding the cholera, we count among our best years in fruitful result, in effect upon pupils, in more serious interest in religious things. Several clear conversions occurred.

CHINA.

Miss Cogdal, who went to Shanghai a year ago, wrote from Changpoo, August 10, 1891:

Mr. and Mrs. Silsby and I have come to this place which is on Hangchow Bay, about ninety miles southwest of Shanghai, for a breath of fresh air.. We came in a house-boat, by way of Woosung River and canals, at the rate of one and three-quarter miles an hour. The country between here and Shanghai is as level as a barn floor and all the scenery we had was the straight low banks with the coarse grass growing thereon.

There is not a missionary nor Chinese Christian to preach the Doctrine to the sixty thousand people of Changpoo nor to the densely inhabited country around, except as one may touch the place while itinerating. There are so many much larger places without preacher or teacher that a town of only sixty thousand cannot receive much attention yet.

Between the level waters of Hangchow Bay on the south and the just as level country on the north is a range of eight or nine hills, and at the base of the first is Changpoo. There are no foreigners here.

NO LUXURY LIKE PURE AIR.

On the very summit of one of these hills is a light-house, which is rather like two sections of a pagoda, with a large street lamp in the top of it and a temple built by some official to gain merit, but which no one pays much attention to now except on great occasions. The old light-keeper rented us the temple, which we use for kitchen, dining and sitting-room (all one) and a long room at one end which, by the use of Japanese folding-screens, brought along for such emergencies, we made into two bed-rooms. We brought a small oil stove and prepared to live in Robinson Crusoe style. One could almost live on the bracing air alone. You have no idea of the sights and smells in the narrow streets of Shanghai or you would think as I do that there is no luxury like pure air. There are huge rocks and ferns and low pine trees on the hillside and there is a little sheltered cove where we bathe and pick up shells.

Every day ten to fifteen men and boys come up here curious to see the "foreign devils," but listen attentively to all Mr. Silsby teaches them. To such as can read he has given books and tracts, and we are praying that God will raise up some one to preach the Gospel to these people. They seem kind and friendly. My heart goes out to the great multitude who cannot read and who need to be taught, step by step, like little children.

There are only five small idols in the temple and they sit on their pedestals with the same unblinking stupidity, whether we have morning prayers in Chinese, or tell our visitors during the day how false they (the idols) are, or have evening prayers in English, all in the same room where these gods are claimed to reign supreme. We leave for Shanghai to-morrow, having been here ten days.

AFTER THEIR SOULS.

Mrs. Neal, writing from Chinanfoo, July 20, refers briefly to her country trips:*

I taught two classes of women this spring; the first had about fifteen, the second twenty learners, and these were just beginning to understand some things — the very first things — about a Saviour and their need of Him. No one who has not come in touch with a soul that knows nothing beyond a daily round of life, every act of which is bound down and around by either a silly superstition or useless custom knows how hard it is to open up such a soul or reach such a mind. But their hearts are alive to kindness and affection, and the first thing to reach is that. If they love *you*, they will believe what you tell them and study to please you, and then, when the truth breaks in, it is as the Psalmist says, "The entrance of Thy Word giveth light," and the darkness is slowly — very slowly, sometimes — dispelled. To teach such women means both drudgery and happiness. For myself I wish all the itinerating I am to do in this life might be of that kind.

* See "Mother Lane's" letter, August *Woman's Work*.

HOME DEPARTMENT

MONTHLY MEETING.

Scripture Text.—Stand fast in one spirit, with one mind, striving together for the faith of the gospel.
Scripture Reading, Psalm xcii.
General Topic.—OUR MISSIONS IN SOUTH AMERICA.
"Know, and you will feel, know, and you will pray, know, and you will help."

It will gladden your hearts to read the hopeful reports that, in spite of many difficulties, come to us from our South American fields. So, let there be giving of thanks for what the Lord hath wrought, and many earnest prayers for men and means to carry on the good work already begun, and to make the best use of present opportunities for preaching the Gospel in the regions beyond.

Brazil: Religious freedom confirmed; Marked progress in line of self-support; Specimens of liberal giving; National Missions of Brazil; New churches organized, notably, one at Fartura.

The Church at San Paulo; its pastor; accessions and contributions during the year; School for both boys and girls at San Paulo: prospect of establishing a College there. Girls' School at Botucatu; at Curytiba.

Mention other Stations and Missionaries; those lately appointed; remember Campos, without a Missionary, and Jahu and Brotas, and other urgent calls.

Chili: disturbing influence of the war; the present outlook. Tell of church and school work at Valparaiso, at Constitucion, at Copiapo, at Concepcion. New church edifice at Santiago; plans for enlarging the Instituto Internationale.

Republic of Colombia: The Missionaries at *Bogota;* general evangelistic work; a most encouraging feature; Report from schools. Missionaries at *Barranquilla;* church organized; Girls' School; Orphanage; School for Boys. Missionaries at *Medellin;* the work, evangelistic and educational. Prayer. (For all the above, glean from Annual Reports, *The Church at Home and Abroad*, and *Woman's Work for Woman.*)

Gifts of a wealthy Brazilian for the work at Botucatu (*W. W.*, March,'91, p. 1. *The Church*, ditto, p. 201). A contribution from Copiapo for Kangwe, Africa. A journey to Curytiba, and the work there described (Letter, *W. W.*, May; Letter from Bogota, *W. W.*, July).

Urgent plea for help at Bahia (*The Church*, Dec., '90, p. 551). Progress of Religious Freedom in Brazil (*The Church*, Jan., '91). A Christian University for Brazil (ditto, March and May, '91). Letters from Sergipe, describing a preaching tour (ditto, pp. 264 and 449). Word from Chili (ditto, Aug., p. 124, Sept., p. 263).

E. M. R.

"YES YOU DO, LUCINDY."

[One of two papers between which the prize was divided.]

"As for me, I've always said and I say yet, that I don't believe in missions."

"O yes you do, Lucindy. I've been thinking it over considerable lately and I've made up my mind that you believe in missions about as complete as any one I ever saw."

"I know you've got a coaxing tongue in your head, Hannah Sanders, but you're not going to make me own up that it's my duty to scrimp myself and neglect my family for the sake of a lot of heathen. I don't believe in it."

"Yes you do, Lucindy. You've often told me how thankful you were to Aunt Patty for taking care of you the first winter after you came here, when you were sick among strangers and no help to be had."

"What's that to do with it? I'm not a heathen, Hannah Sanders."

"You were in trouble and Aunt Patty denied herself and neglected her family—I've often heard you say so—to help you out. I call that real missionary work."

"I'd have done as much for her, I'm sure."

"Certainly! Didn't I say you believe in missions? But that wasn't the reason Aunt Patty helped you. It was because 'the love of Christ constrained her,' and that's the real missionary spirit."

"Of course I believe in being neighborly as much as anybody. I don't mean that. It's the idea of poor folks like us being urged to scrape together money and send it off hundreds of miles to people we never saw that I complain of."

"No you don't, Lucindy. I recollect very well when we built our church two years ago and the Board gave us three hundred dollars, you thought it ought to have been five hundred."

"That's a different thing, Hannah."

"And only last month at church meeting, when they talked about asking the

Home Mission Board to help us with the preacher's salary, you seemed quite as willing as anybody."

"But it's a different thing to ask help from the Boards of your own church. That's what they're for, isn't it? And don't we help to support 'em?"

"Where do the Boards get their money from, Lucindy? A great deal of it comes from people as poor or poorer than we. Support the Boards? Yes, we give three dollars and ask for three hundred! Missionary taking comes easy enough, even if we don't believe in missionary giving."

"Well, nobody can say that I shirk my share of plain, sensible church work; but there's no call for folks to rush off among savages and risk their lives for nothing, when there's plenty of work to be done at home."

"Have you heard from your brother Steven lately, Lucindy?"

"No, it's two months since I heard from Steve, and I'm some worried about him. But then, being a kind of government official, as you may say, he has a good deal of work and responsibility and doesn't get much time to write."

"Are the Indians troublesome on the reservation now?"

"Yes, they've been a good deal stirred up for the last six months."

"I suppose you urge Steve to come home every time you write. He could get plenty of work here now, you know."

"No, I can't say as I do. The work is hard but the pay is better than he could get here, and it's sure. Such a position is worth running some risk for."

"Let's see, what was it you said about folks not having any call to rush off among savages and" ——

"Now Hannah Sanders! The idea! Why, Steve gets a *big salary!*"

"But it seems to me, Lucindy, that Christian people ought to consider the souls of the heathen better worth taking risks for than the biggest salary that ever was."

"You can talk as you like, Hannah, but I can't feel under any great weight of obligations to the heathen. I don't ask anybody to toil and suffer and risk their lives for me."

"O yes you do, Lucindy; we all of us do. Think of the poor creatures that toil in the hot sun to raise our tea and sugar and cotton! Think of the misery in the mines and the dreadful explosions! And there's the risk and exposure on the ships and the freight-trains and" ——

"What's all that got to do with the heathen, Hannah Sanders?"

"If we're willing that people should suffer and die to keep us in luxuries, we shouldn't condemn missionary work because it can't be carried on without hard labor and pain and risk."

"Well, I'm sorry I can't have tea and coal and such without somebody suffering. But if I didn't use 'em other folks would, so I may just as well" ——

"S'posing you reason that way about missions, Lucindy. If I don't help 'em somebody else will, so I" ——

"The worst thing about missions is they don't pay — spending hundreds of dollars and years of work and dozens of precious lives before there's one convert. It costs too much."

"Now, Lucindy, I don't believe you've looked in a missionary magazine for thirty years. You're away behind the times."

"Well, I don't care to work at things unless they pay as I go along."

"O yes you do, Lucindy; didn't you and Hiram plant a new orchard last spring?"

"Why — yes — we did."

"Don't 'pay as you go along,' does it?"

"Well, we don't mind laying out some labor on a thing that's going to pay big after a while."

"I suppose that's just the way the missionaries feel. So we don't need to say any more on that point, do we?"

"O, well, Hannah, talking comes easy to some; but I'd never consent for a daughter of mine to go among the horrid, naked creatures. It isn't respectable. If the men must go, let them go alone."

"Have you had your new dress fitted yet, Lucindy?"

"If I say yes, you'll prove that I've broken the whole of the ten commandments; but just to see what tack you'll take next, I confess that Loanny Jones fitted it last Thursday."

"You wouldn't quite like to have Deacon Biddle fit your dresses, would you, Lucindy, good man as he is?"

"Seems to me you're getting kind of luny, Hannah Sanders. I'm not an idiot, if I don't believe in missions."

"But the idea of a man teaching women would be just as shocking in many a heathen community as the thought of a man dressmaker is to us. The best of men would often find himself as much at a loss in teaching women as he would be in making dresses for them. We sympa-

thize with the missionary ladies, who must see and hear many shocking things. But oughtn't we to be still more pitiful toward the poor women who can't have a crumb of the bread of life unless a woman's hand brings it to them?"

"Well, if missionaries must be sent, what's the use of bothering with separate societies? I believe in working all together."

"Not always, Lucindy, or you wouldn't be president of the women's department of the Farmers' Club."

"That's different, Hannah Sanders."

"How? Farmers' wives are more interested in their own share of the work and they feel freer by themselves. It's just so with missionary meetings."

"But women are always saving up little driblets of money, and fussing over mite boxes and thankful boxes and tithes and dear knows what all. I'd rather Hiram and me would give what we can afford to and be done with it."

"But some women are situated differently. When you were contriving last year to buy that washing machine, you said Hiram couldn't spare the money, and besides he didn't think it was quite what you wanted. So you saved here and there, egg-money and butter-money, and went without things till you had enough. I suppose a good many women get their missionary money in the same way and for about the same reasons."

"Well, well, you're a master hand at talking, Hannah Sanders, but I rather guess some of your arguments wouldn't hold water very well."

"I suppose if they were turned into those queer 'syllogisms' that my John was always saying over when he was studying logic they would go a little lame. But what I think about missions is that we ought to use our common sense, which says 'Don't ask others to do for you what you are unwilling to do for others,' and then put with it a great deal of the Christian sense which says, 'Not seeking mine own profit, but the profit of many, that they may be saved'; and, 'Whatsoever ye would that men should do to you do ye even so to them.' And that's what you think, too, Lucindy!"

(*Mrs.*) *Alice L. Armor.*

ORANGE, CAL.

THE MISSIONARY CALENDAR.

THE calendar of prayer has come to be regarded with affection by our missionary friends and as an ally in our societies. Occasionally letters from the front have pointed out some providential experience which was linked with a special date on the calendar pages. Such an instance was given last month by the missionary in Persia who "could not get tired" on a certain October day.

Our late brother, Rev. Wellington White, was very much encouraged, once, in China, when his birthday coincided with the day fixed in the calendar arrangement for particular prayer for himself and family.

Last April Mrs. Wyckoff wrote at length from Ambala, India, of the ill health from which she had been suffering for some weeks. At one time, she says, "I felt that my work on earth was almost done." On a certain morning, after a day of extra exertion, she had expected to feel a proportionate exhaustion, but her experience shall be given in her own words:

"What was my surprise to find myself entirely free from that dreadful tired feeling with which I had been so long afflicted. I arose from my bed with feelings of gratitude for the relief, but went about my duties with fear and trembling, expecting a return with greater severity. After being up for an hour or two I had long felt obliged to lie down for a few minutes, and so on every now and then during the day, but now there seemed no occasion for it. My old energy had returned and I entered upon my duties with zest and keen enjoyment. I was at once impressed with the fact that the change was owing to some one's prayers which were being marvelously answered. At last I said to my husband: 'I feel that some one is praying for me; I am so much stronger; I wonder who it can be.' 'Why,' he replied, 'do you not know our names are in the list on the Missionary Calendar?' I got the calendar, and, sure enough, our names almost headed the list for the first day of April, and it was the morning of the second when I felt the wonderful change. God be praised for His great goodness in answering your prayers in my behalf!"

And from her far-away, isolated station on the upper waters of the Gaboon, where there are no shop windows nor bright bazaars as there are in Japan and Brazil

and India — where new, pretty things that please our taste every day are rare visitors, wrote our cheery Mrs. Ogden in March last:

"I want to thank our dear ladies for the helpful, enjoyable Foreign Missionary Calendar they prepare for us year after year. This year's issue (1891) is surely a perfection of beauty. The Lord has given them beautiful souls; none other could conceive such beautiful things."

There is a great deal of labor in preparing the calendar, but none of those who have contributed effort for it in past years will count it aught but privilege to afford such pleasure as is here expressed. Who that offered these prayers that have been heard from, or others equally held in remembrance before God, would wish to recall one of them?

* * * *

A new calendar for 1892 is announced to be ready December 1, to be had from the headquarters of the several Woman's Boards and Societies.

SOCIAL PRAYER.

From an admirable leaflet, published by the Utica Branch, N. Y.

. . . We ourselves need such prayer for many reasons. Good old Matthew Henry said, "It were well for us to keep some account of our prayers lest we unsay them in our practice." How can we better keep account than by offering prayer in the presence of others? Ever since (and before) the days of Herod, who, "for his oath's sake and the sake of those that sat at meat with him," committed such a terrible sin, human nature has been greatly influenced by the opinions of others. When therefore we pray and others hear us pray that God will give us more grace, more likeness to Himself, more earnestness in His service, will we not be very careful to live more nearly as we pray? We mothers know how often the memory of words of prayer uttered with our children, has checked the petulant expression and put vexation to flight, as we realized with shame how nearly we had unsaid our prayers. . . . Our prayers, too, have a beneficial influence on those with whom we pray, though in our own sense of faultiness and failure we may even feel that we do more harm than good.

Have your hearts never been strangely and sweetly stirred when some young Christian has stammered out his first public prayer — reaching after God and surely finding Him who always hears and answers, and so imparting to you the same electric thrill — the consciousness of God's nearness? We cannot tell, and we need not, how much our prayers may help and strengthen those who listen to us — but we believe that if we are really calling on God, He is there to hear and, by bringing others into His presence, we thus, if in no other way, confer upon them an unspeakable blessing. . . . What would avail all these poles, wires and electric lamps that we see along the streets if the circuit was broken at all, so that the mystic, light-giving current could not pass uninterruptedly along the line? And what avail all our bands, societies, committees, if the connection with the Almighty Source of power be broken? It is prayer that keeps this connection intact,—and as we plan and work together, surely we should pray together, too. . . .

That our workers in the front ranks need our prayers we are assured. Even Paul asked again and again for the prayers of his fellow-disciples. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me." If he with his extraordinary powers, so craved and needed the prayers of others, how much more do those far less highly endowed, who also are trying to work for Christ. . . .

SUGGESTION CORNER.

"I told them," said the President, "that after three of us, the Treasurer, the Secretary and myself, had all been able to afford a trip to Alaska this summer our society might naturally expect a good deal of us; yes, they have a right to ask considerable this year."

"The Mary Lyon Society of Santa Rosa held a tea a short time ago at which about forty ladies and gentlemen sat down together in our new parlors. For a novelty we had our missionary intelligence given in answer to toasts as we sat around the table. The toasts were "Africa" and

"Our Missionaries in Africa." These are hot days and many are out of town, but we shall keep up our meetings."

A LADY in Rochester, N. Y., writes:

May I venture to stand in the Suggestion Corner for a minute or two with a few hints?

First. By all means, there should be a lady in every auxiliary whose special work it is to receive and solicit subscriptions to the magazines, who watches her list from year to year with a jealous eye.

Second. She should begin the campaign early, at least by the November meeting, and from that time onward keep a list of old subscribers and possible new ones until every name is checked off as either paid or discontinued.

Third. A second, similar list, to be revised frequently should always be in her pocket, so that whenever she meets these ladies she may offer the opportunity of sending subscriptions by her. This is as easy a way as any to direct the attack!

Fourth. List, money and full addresses should be forwarded before the first of January, but if some have not been reached by that time, let them not be given up. Absence from home or other circumstances will often delay subscriptions, which can be forwarded later. A copy of the complete list is kept for future reference, and to make corrections necessitated by removals, etc.

This matter requires courage, tact, delicacy and patience. Sometimes a lady's memory has to be gently jogged several times before the money is forthcoming; yet there should be no harsh judgment in this case, or in case of a refusal, for often a longing heart is restrained by a limited purse.

[The *third* hint above suggests to the editor the old rule about the hare. First, catch your—pocket.

The *fourth* should be amended as to "January 1."—Subscriptions are in order on *any day of the year.*]

BOOK NOTICES.

Life and Letters of Joseph Hardy Neesima. By ARTHUR SHERBURNE HARDY. (Houghton, Mifflin & Co., Boston and New York.) 350 pages, cloth. Price, $2.00.

A wonderful character, a wonderful story! We seem as much to be reading a page out of God's Book of Providence as biography from a human pen.

Mr. Neesima was a Japanese of the samurai rank who, at the risk of the death penalty, ran away from his native land to America. His aim was to learn the English language and translate the Bible for his countrymen. He was providentially guided to the notice of the Hon. Alpheus Hardy and his wife of Boston, who became his lifelong benefactors and friends. At their expense he was educated and for ten years received not only the best advantages of schools but also of social life and travel. In 1874, having been pardoned by the government, Neesima returned to Japan as a Christian missionary, where he labored with utmost devotion and great success until his lamented death in 1890. His life work is bound up with the history of the university, called *Doshisha*, at Kyoto, but his self-sacrifice and activity were also unremittingly bestowed upon individuals among his countrymen, from humble people up to the most influential government officers, upon the churches, and especially upon Home Missions in Japan. He was the first evangelist of his race and one of the foremost Japanese in Christian things.

The book is written in faultless taste and the letterpress corresponds.

Robert Carter: His Life and Work. (Anson D. F. Randolph and Co.) 250 pages. Cloth. Price, $1 50, postpaid.

Few of our readers, even those farthest from New York, need to be told that Robert Carter was the good book publisher and one of the best known and loved laymen in the Presbyterian Church. All may not have known, however, that he was, for but little short of fifty years, a member of its Board of Foreign Missions. His "Life" is the delightful and inspiring record that was to be expected by his friends, while strangers will discover its manliness, its usefulness and attractiveness. Probably the text on the title-page was never more appropriately applied: "A devout man and one that feared God with all his house, which gave much alms to the people and prayed to God always."

The book is animated in style, avoids spinning out and sparkles with Scotch stories.

John Kenneth Mackenzie, Medical Missionary to China. By MRS. BRYSON. (Fleming Revell Company, New York and Chicago.)

Dr. Mackenzie was of the London Missionary Society, first in Central China, but chiefly at Tientsin. After thirteen years of active service he died in 1888, honored alike for his devout life and for his medical skill. The book is sympathetically written. The narrative of the Doctor's interviews with General Gordon and with Li Hung Chang would be interesting to the most general reader.

David Brainerd, the Apostle to the North American Indians. By JESSE PAGE. (Fleming H. Revell Company, New York and Chicago.) Price, 75 cents.

Monthly Missionary Journeys is a series of schemes for women's meetings. Theme, both home and foreign missions. Inquire of Mrs. John S. Thomas, Jackson, Ohio.

Foreign Mission Fields, published monthly by Mrs. S. A. Rulison Fish, Flint, Mich. Single copies, 10 cents a year, thirteen copies (to one address), $1.00.

We have had occasion before to mention these excellent, undenominational leaflets, arranged for use in women's meetings.

SINCE LAST MONTH.

ARRIVALS.

August 11.—At San Francisco, Rev. S. A. Hunter, M.D., and family, from the Shantung Mission. Address, Morgantown, W. Va.

September —.—At San Francisco, Miss Hesser, from Kanazawa, Japan.

September 29.—At New York, Miss Babbitt, from North India. Address, Morristown, N. J.

DEPARTURES.

September 19.—From New York, Rev. Henry Forman and wife, returning to India.

September 30.—From New York, Mrs. Arthur Marling and two children, to rejoin her husband in the Gaboon Mission, Africa.

October 11.—From New York, Rev. F. J. Newton, M.D., returning to Ferozepore, Punjab. Dr. Emily Marston, to Ambala, Punjab, and Miss Clara Hutchison, also to North India. The steamer was delayed one day.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE new building funds for this year have been offered to different Presbyterial Societies, with the hope that they will be accepted as far as possible as objects for *extra* effort. The response to such requests was most gratifying last year. To those Societies to which no such appeal has been sent we again commend the fund for the outfit and traveling expenses of missionaries for which there will be a large demand during the coming months. A new leaflet, *Sending Forth*, lays this object upon the hearts that are waiting to know where help is needed and suggests that it shall be kept particularly in mind in preparation for thank offering meetings. This leaflet may be had free, except postage.

THE appeal for the new work offered to the children at Yamaguchi, Japan, pages 163 and 164 of the September number of *Children's Work*, has been struck off in leaflet form for circulation and will be sent on receipt of postage. We hope to hear of new Bands of boys and girls organized on purpose to aid in this effort and of many of our old Bands making plans to enlarge their work that they may have a share in it.

The Lord's Share, another brief leaflet, illustrates, by the experience of a Russian business man, the truth that "there is that scattereth, but yet increaseth." Price, 25 cents a hundred; smaller quantities at the same rate.

THE September prayer-meeting brought together a good number who had returned to their city homes, with some visitors who were passing through Philadelphia. There was opportunity to remember with special sympathy those to whom the summer months had brought sorrow, and interest in our own work did not crowd out a message from Papal Europe, from one who had been a sharer in an interesting work in France.

A STAY of a week or two in the city has brought Miss F. E. Porter of Japan, often to our rooms and made us feel better acquainted with her and with the children's school in Kanazawa. She tells us that the little Japanese kindergartners enjoy their songs and games as much as their little American contemporaries and that, before their graduation at the age of fourteen, the young pupils have carried many Scripture stories and truths into Japanese homes, where mother-hearts have been touched by the messages.

MRS. F. J. NEWTON remains in this country for another winter, hoping to return to India with increased strength and better preparation for usefulness. Her address is Chambersburg, Pa.

TWO young missionary wives have been added to our roll this summer, Mrs. E. B. McGilvary and Mrs. H. M. McCandliss. Mrs. McGilvary's home was in New Jersey, and she has gone with her husband to the Laos where they are associated with his parents and two sisters. Mrs. McCandliss, a daughter of Dr. Kerr of Canton, attended school in Philadelphia and returned with Dr. McCandliss to her native land three years ago.

MISS MARY E. JOHNSON, another missionary daughter, was under appointment for India two years ago, when the sudden death of her mother made it necessary for her to remain in this country. She now finds it possible to carry out her cherished plans and, having been re-appointed, will accompany her father who is also to return to India.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

As so many of our friends often ask about our weekly meetings, we enlarge somewhat upon the notice at the head of these "Notes." From ten until eleven each Friday is held a meeting open to all who wish to come. That on the first Friday in the month is called the monthly business meeting, at which the Treasurer's report is given. The meeting on the second Friday has been given into the hands and is entirely in care of the Chicago Presbyterial Society; reports from auxiliaries are called for and a full paper is given on the country and work to be studied and prayed for dur-

ing *the following month.* The latter is for the help of those who have charge of programmes in the local societies. This month (November), Syria is the subject. Sometimes the leader is so fortunate as to have missionaries present who occupy a part of the time. Letters are, of course, read.

On the third Friday is a prayer-meeting, under leadership of some one appointed by the prayer-meeting committee. At this, many endeavor to have a few words concerning each station or land where our Board has missionaries, and these words are followed by petitions for each and all.

The fourth meeting, and the fifth when there is one, is under the care of Mrs. Penfield, our President (who also has charge of the first), or some one whom she appoints; letters are read and helpful words are spoken.

At eleven o'clock after every meeting the officers and managers adjourn to another room, to transact necessary business, hear reports of committees, etc.

THE face and presence of Mrs. H. M. Humphrey, now one of the Home Secretaries of the New York Board, who met with us several times during the summer, was as welcome as it was natural, for she was our Treasurer before removal to New York.

MISS JEWETT, from Tabriz, Persia, was with us one Friday and gave us a history of one of her itinerating tours which she has so often taken among the villages. It hardly seemed to those of us who greeted her when home before that eleven years have passed since that time.

BAND leaders will be glad to learn that there are some very pretty Mission Band certificates, which can be filled out by officers of the Band and given to members who "give not less than twenty-five cents each year for sending the Gospel to heathen lands." These can be ordered by any of our Bands by sending postage: one cent for five certificates, five cents for thirty.

A BEAUTIFUL edition of *Missionary Annals*, in two volumes, is ready for the holidays. Volume I. contains: Robert Moffat, David Livingstone, Adoniram Judson, Justin Perkins, and Samuel J. Mills. Volume II.: Henry Martyn, Woman and the Gospel in Persia, William Carey, Madagascar, and Alexander Duff. Price, per volume, one dollar.

Address for each of these the W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

SOCIETIES and Bands who wish to prepare Christmas boxes for our missionaries and schools in the foreign field are requested to write to Miss A. L. Denny, Secretary of Special Objects, for information in regard to what is most needed.

FOR the Y. P. S. C. E. we have a new object, the starting of village schools in the country around Wei Hein, China. Send to Miss Denny, also, for further information about this very much needed work.

From Northern New York.

IT is hoped that the meeting in Schenectady has given a fresh impulse to the work of the winter, and that spring will show that it was not held in vain. One result we hope for is an increase in our contingent fund, that all the Auxiliaries and Bands who have not contributed to this fund will, from the report of their delegates, be led to see the necessity for it and will immediately plan to have their names on the list of those contributing to the contingent fund.

ANOTHER result of the meeting should be a larger circulation of the magazines. The work in the Auxiliaries and Bands would be much more efficient if the members were better informed in regard to needs both in the field and in the society at home; this necessary information the magazines supply.

SUITABLE mite boxes having been now obtained, Auxiliaries and Bands desiring them are requested to correspond with Mrs. H. B. Nason, 10 Washington Place, Troy.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

THE resignation of our Treasurer, Mrs. John M. Miller, has been reluctantly accepted, as Mrs. Miller's nearer duties do not permit her longer to continue the efficient work which for two years past she has so faithfully executed. Miss Jennie McGintie, 4134 Cook Ave., St. Louis, has consented to fill the office temporarily, and all communications concerning the Treasury should be addressed to her.

WE have a new Missionary. Miss Elsie Bates, of Montana, Kansas, has been adopted by this Board and is appointed to Siam. We ask that prayer be offered for her safe journey and that she may be able to do great things for the Master, in Siam.

WE have had no response to our appeal for a matron for Teheran Boys' School. Surely the right person is somewhere waiting for this call, ready to answer.

THE Synodical Meetings of Kansas, Missouri, and Texas are to be of unusual profit and helpfulness. May their influence and stimulus abide through the winter in all our Auxiliaries.

THE season of thank-offering and praise services approaches. We urge all leaders of societies to observe these special meetings. They

can be made very precious seasons of prayer and consecration and give beautiful opportunities for self-denial in order to lay new gifts upon the missionary altar.

ONCE more we ask, are we all doing our best to increase the circulation of *Woman's Work?* Send to 1107 Olive St. for the blue page circulars for use in societies. Our aim is 1000 subscribers, remember!

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

I WISH every reader of *Woman's Work* could have been at our Mission Home Monday, September 21, at the reception tendered by our Board to Miss Peabody, long time principal of the Western Seminary at Oxford, Ohio, and Miss Hesser, her former pupil, one of Kanazawa's efficient missionaries. Miss Peabody's pupils are missionaries in every land, more than seventy having gone to foreign fields. There was one thought in Miss Hesser's brief address that may encourage every missionary, every worker in our own or foreign lands. She said "about half of our girls accepted the Saviour. . . . The Board of Missions wrote us of their joy at our good work, but could not grant us money, nor send us a lady teacher. Tears rolled down my face, but I said I would pray and hope, but I could not have the heart to tell them how disappointed I was. Almost at the same moment that I was writing this letter, Mrs. Benjamin Douglass was sitting at her desk in Chicago writing to the Assembly's Board offering to send and support a lady teacher in Kanazawa." *Can* any one doubt that God hears and answers prayer? Mrs. Douglass has now kindly transferred that missionary, Mrs. Naylor, to our Occidental Board. Miss Hesser feels that her associate was indeed God-given, so useful has she proved in that important school. Miss Hesser has returned to this country for much needed rest and is the guest of Mrs. Mills (formerly a missionary in Ceylon), of Mills Seminary, Cal.

OUR Home is full to overflowing. The heathen come to us to learn of Christ, but the money does not come to enlarge our Home. But we expect there will come a day very soon when we can write to our auxiliaries that while we were praying some lady far away sat down by her desk and drew a check. Shall our faith be rewarded?

MISS BERRY, one of our secretaries, is now East for needed rest; but if she can be obtained to speak in any of your churches all will be delighted. Miss Berry was educated in Europe, gave herself later to foreign missionary work through the influence of her Sabbath-school teacher (note *that* S. S. teachers), went with Dr. and Mrs. Nevius to China, where her health failed and she returned to work here, at her own charges, for foreign missions. Let Miss Berry tell half-hearted Christians (if you have any such at the East) what she thinks of the wonderful work of foreign missionaries.

ONE of our Japanese girls in the Mission Home, Metu, is now acting as assistant to our Japanese visitor in their homes. Chin Mui, so well known to readers of *Woman's Work*, is in the blind asylum learning a trade. It was three years before we could get her placed in a public institution, because she is Chinese.

MISS GRACE RUSSELL, who has just gone forth in the name of our Board, was born in Scotland, sent out from California a missionary to Oroomiah, Persia. Where do foreign missions begin? Where do they end? It must be either the one or the other at San Francisco!

Mrs. P. D. Browne.

NEW AUXILIARIES AND BANDS.

DAKOTA, SOUTH.
Huron, Oliver Bd.

ILLINOIS.
Elizabeth.
Englewood, Emerald Ave. Ch.
Oakland.
Springfield, 2d Ch., Rachel's Bd.

INDIANA.
Sullivan, reorg.

MINNESOTA.
Marshall.

MISSOURI.
Butler, Sunflower Bd.
Kingston, Active Workers.

NEW JERSEY.
Atlantic City, King's Messengers.
East Orange, Bethel Ch., Christian Endeavor Society.
Garfield.
Hackensack, 1st Ch.
Ringwood.

NEW YORK.
Ossian.

OHIO.
Ebenezer.
Reilley.

PENNSYLVANIA.
Braddock, Christian Endeavor Society.
Chester, 1st Ch., Christian Endeavor Society.
Glenolden.
Moravia.
Philadelphia, Union Ch.
Titusville, Do What You Can Bd.

WEST VIRGINIA.
Clarksburg, Cheerful Workers.
Wheeling, 3d Ch., Young Ladies' Missionary Reading Circle.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from September 1, 1891.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Beulah, Ch. Endeavor, 24; Ebensburg, 25; Greensburg, 25; Irwin, 23.13; New Alexandria, 10, Y. L.B., a member, 5; Parnassus, 25; Plum Creek, 20, Miss Jennie Armstrong, dying gift, 10, Sunshine Bd., 10; Poke Run, 12.50, Silver Links, 6.50, Ch. Endeavor, 12, 208.13

CHESTER.—Berwyn, Boys' Bd., 6, Mustard Seeds, 1; Chester, 3d, 20; Coatesville, 25; Downingtown, 10.50; Lincoln, Willing Helpers, 35; Oxford, 100, American Chapter, 25, Ch. Endeavor, 150; Wayne, 40; West Chester, 50, 462.50

KITTANNING.—Apollo, 33.90, Hopeful Bd., 2.55, Faithful Workers, 1.05; Elder's Ridge, 31; Freeport, 25, S.S., 40; Gilgal, 6.50; Indiana, 125; Marion, 11.70; Mechanicsburg, 21.67, Andende Bd., 3.33; Rural Valley, 15; Saltsburg, 46; West Lebanon, 15.10, Tithe, 1, 403.80

LEHIGH.—Allentown, 14; Audenreid, 8.36; Bethlehem, 29, A. D. Moore Bd., 3; Catasauqua, Bridge St., Bd., 15; Easton, 1st, 35; Brainerd, 20.75; E. Stroudsburg, 7.50; Hazleton, 22.81, Wild Daisy Bd., 5; Hokendauqua, Cheer-

ful Workers, 2; Mauch Chunk, 20, S.S., 25; Pottsville, 2d, 10; Reading, 1st, 20.10; Summit Hill, 15; Shawnee, 25, Sunrise Bd., 4.25; Stroudsburg, 29.70; South Bethlehem, 10, 330.47

MAHONING.—Canton, Little Branches, 3.00

MORRIS AND ORANGE.—Bethel, Ch. Endeavor, 5.00

NEWTON.—Branchville, Junior Ch. Endeavor, 1.50; Deckertown, *special*, 15, 16.50

NORTHUMBERLAND.—Mt. Carmel, Mountain Bd., 17.64; Renovo, Y.L.B., 4; Williamsport, 1st, 100, 121.64

LEGACY.—Mrs. Mary Hayes Seiler, dec'd, of Pine St. Ch., Harrisburg, Pa., 700.00

MISCELLANEOUS.—Phila., Mrs. E. E. Benedict, th. off., 25, Mrs. E. L. Linnard, 100; a friend, Ohio, 5, 230.00

Total for September, 1891,	$2,381.04
Total since May 1, 1891,	15,850.63

MRS. JULIA M. FISHBURN, *Treas.*,
1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to September 20, 1891.

ALTON.—Alton, 1.30, S.S., 20; Bethel Ch., 12.50; Carlyle, 4; Carrollton, 26.30; East St. Louis, 3.60; Sparta, Davie's Friends, 5, S. S., 50; Trenton, 25; (less Presb'l ex., 4.40), 143.30

BLOOMINGTON.—Champaign, 32.40; Clinton, 30; Clarence, 10.83, Cheerful Workers, 11.69, Acorn Bd., 1.23; Lexington, 23.55, S.S., 10; Minonk, 11; Normal, 5.50; Piper City, Neely Bd., 33.10; Rankin, 14.32; Tolono, 5.05, 188.67

CAIRO.—Bridgeport, 5; DuQuoin, 5; Odin, 12; Pasturefield, Union Ch., 5; Tamaroa, 6.40; Wabash, Always Ready Bd., 4, 37.40

CENTRAL DAKOTA.—Blunt, 12.50; Brookings, 7.10, Circle, 7.70, Bd., 22.38; Huron, 11.40; White, 2.35, 63.43

CHICAGO.—Austin, Y.P.S.C.E., 12; Chicago, 1st, 31, S.S., 50; 2d, Y.P.S.C.E., 3.05; 3d, 75, Boys' Bd., 7.50; 5th, 6.32; 6th, S.S., 40.50; Central Park, Y.P.S.C.E., 8.33; Ch. of the Covenant, 20.92: Fullerton Ave. Ch., 35.10; Evanston, S.S., 40; Hyde Park, 50, Y. P. S., 13; Lake Forest, 22.65, Steady Streams, 17.44; Maywood, 5; Oak Park, Y.P.S. C.E., 16.50; Riverside, Y.P.S.C.E., 10, 464.31

CHIPPEWA.—Hudson, 6; West Superior, Earnest Workers, 10, 16.00

CRAWFORDSVILLE.—Bethany, 3; Bethel, 6.30; Beulah, 25; Crawfordsville, 1st, 10; Dayton, 35; Delphi, 20.57; Frankfort, 50; Hopewell, 3.40; Lafayette, 1st, 1.75; 2d, 10; Lebanon, 5; Lexington North, 7.36; Newtown, 7.75; Romney, 12.50; Thorntown, 16.80, 214.43

DENVER.—Denver, Capitol Ave. Ch., Y.P.S.C.E., 25.00

DUBUQUE.—Dubuque, 2d, 21.69, Y.L.S., 25, Y.P.S.C.E., 3; Hopkinton, 8.06, Steady Streams, 3; Independence, 2; West Union, Willing Workers, 48 cts., 63.23

DULUTH.—Lakeside, 10.00

FARGO.—Jamestown, 9.50

FT. WAYNE.—Elkhart, 25.59; Goshen, 30.89; Huntingdon, 4; La Grange, 2; Lima, 4.50; Warsaw, 6, 72.98

FLINT.—Bad Axe, 5.39; Fenton, 6.09; Flint, 15.68; Marlette, 1st, 5.50, Willing Workers, 3.50; 2d, 3 39.16

GRAND RAPIDS.—Grand Haven, 20: Grand Rapids, Westminster Ch., 37.25; Hesperia, 4; Ionia, 9.50, 70.75

HASTINGS.—Kenesaw, 2.77, S.S., 1.20; Minden, 15.20, 19.17

INDIANAPOLIS.—Indianapolis, 2d Ch., Mr. Wm. S. Hubbard, 425.00

IOWA.—Martinsburg. Mr. Neri Ogden, 100.00

KALAMAZOO.—Allegan, 9; Burr Oak, 1.55; Cassopolis, 1.60; Constantine, 1.50: Niles, 6.30: Paw Paw, 3.33; Richland, 6.45; Sturgis, 8; Three Rivers, 4.48, 42.21

KEARNEY.—Broken Bow, 3; Grand Island, 8.35; North Loup, 2.35; Wood River, 9.99, 23.69

LAKE SUPERIOR.—Marquette, 38.82, Girls' Bd., 25; Menominee, 8.07: Negaunee, 15, 86.89

MANKATO.—Delhi, 2.11; Lu Verne, 10; Mankato, 46.35, Mrs. J. A. Willard, 27.50; Pilot Grove, 11; St. Peter, Y. P.M.S., 4.50; Worthington, 8.65, Boys' and Girls' Bd., 9, 119.11

OTTAWA.—Aurora, 15.35; Earlville, 7.35; Sandwich, 20; Streator, 10, Willing Workers, 3.35, 56.05

ST. PAUL.—Delano, 5; Minneapolis, Andrew Ch., 12; Bethlehem Ch., Y. P. S. C. E., 12.50; Highland Park Ch., 11.93; Westminster Ch., 99.29; St. Cloud, 9, 149.72

SPRINGFIELD.—Decatur, Brier Bd., 5; Divernon, 5.42; Farmingdale, 23; Jacksonville, Presbyterian Ch., 9; State St. Ch., 70.05, Westminster Bd., 15; Springfield, 1st, 33.50, S.S., 30; 2d, 20, Y.P.S., 15.32; Lincoln, 13.80; Mason City, 18, S.S., 6.93; North Sangamon, 20.57; Petersburg, 7.55, S.S.B., 7.02; Virginia, 4.50, 304.66

UTAH.—Salt Lake City, 1st, 2.50; Miss Louise Frost, 2.50; Presb'l Off., 11.70, 16.70

VINCENNES.—Petersburg, 15, S.S., 5; Princeton, 16; Spencer, 3.50, Cheerful Givers, 2.25; Terre Haute, 10; Indiana Ch., 5; Washington, 5, 61.75

MISCELLANEOUS.—"A friend, S——, Ill.," 5; Chicago, Sedgwick St. Chapel, 50; Springfield, Ill., Portuguese Ch., Y.L.S., 15, 70.00

Total for month,	$2,893.11
Previously acknowledged,	9,665.62
Total from April 20,	$12,558.73

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Sept. 20, 1891. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for September, 1891.

BINGHAMTON.—Binghamton, 1st, 87.50

CAYUGA.—Auburn, 1st, 25; Five Corners, 3.50, 28.50

CHEMUNG.—Big Flats, 23; Dundee, 7.25; Elmira, 1st, 41.10; Lake St., 50; Havana, 8.50; Hector, 14; Helping Hand, 7.90; Horseheads, 25; Y. P. S., 27.50; Mecklenburg, 12.50; Moreland, 5; Watkins, 32.52, 253.37

EBENEZER.—Covington, Ky., King's Stars, 10; Little Bankers, 10; Lexington, 2d, 50, 70.00

GENEVA.—Waterloo, Warner Soc., 20.00

HUDSON.—Florida, Y. L. Soc., 25; Port Jervis, S. S., 10, 35.00

LONG ISLAND.—Amagansett, Bd., 6.38; Bridgehampton, 22.22; Coll., 5.55; Greenport, 5; Middle Island, 9.36; Moriches, 5; Sag Harbor, 5.33; Southampton, Coll., 20; Westhampton, 20.73; Coll., 13.36, 112.93

NEW YORK.—Mt. Washington Valley, 25; N. Y. City, West End, Y. L. S., 20, 45.00

NIAGARA.—Albion, 16; Holley, 9.75; Knowlesville, 5; Lockport, 1st, King's Guards, 6.93; Medina, 10; Niagara Falls, 11.88; Somerset, 10, 69.56

NORTH RIVER.—Cold Spring, Willing Workers, 2.50; Highland Falls, 6.40; Little Britain, 15; Newburgh, 1st, Bethel S. S. M. S., 50; Rondout, 50, 123.90

OTSEGO.—Cherry Valley, Y. L. Tuesday Club, 50; Springfield, 3.81, 53.81

ROCHESTER.—Geneseo, 20; Rochester, Brick, Girls' Miss. Soc., 25; Central, 100; Third, 17.50, 162.50

ST. LAWRENCE.—Gouverneur, 27; Morristown, 8.25, 35.25

MISCELLANEOUS.—Auburn, Miss Etta Wise, 1; Through Mrs. Condict, 16.82, 17.82

Total,	$1,115.14
Total receipts since April 1, 1891,	11,527.35

Error in receipts for July, Aurora, King's Miss. Bd., 7.61, should be Ithaca, King's Messengers, 7.61.

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
39 West Seventeenth St., New York City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for September, 1891.

KANSAS CITY.—Creighton, O.B.M.S., 3; Kansas City, 2d Ch., 132.50; 4th Ch., 2.50, 138.00

OSBORNE.—Calvert, 1.50; Colby, 75 cts.; Hays City, 2.50; Osborne, 1.25; Prairie View, 1.23; Russell, 1.97, 9.20

OZARK.—Ash Grove, 15; Carthage, 1st, 12.01; Eureka Springs, 10; Greenfield, Daisy Chain, 17.34; Grace, 2.50; Mt. Vernon, 5.50; Ozark Prairie, 8, Golden Threads, 1.75; Springfield, Calvary Ch., 40; White Oak, 5, 117.10

SOLOMON.—Belleville, M.S.S.S., 2.32; Minneapolis, 1.97; Salina, 12.87; Solomon City, 15.50; Wilson, 5.84, 38.50

ST. LOUIS.—St. Louis, W. Ave. and Compton, Y.P.S.C.E., 22.36

TOPEKA.—Junction City, 5; Kansas City, 1st Ch., Bd., 11.86, 16.86

Total for the month,	$342.02
Previously reported,	1,282.96
Total,	$1,624.98

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

INFORMATION CONSERVATION, INC.